

# CHRISTIAN SPIRITUALIST.

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

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## SPIRITUAL MANIFESTATIONS.

EXPLAINING CREATIONS, SUBVERSIONS, REDEMPTIONS, AND HARMONIES.

AND THEIR RELATIONS TO EACH OTHER.

WITH COPIED ILLUSTRATIONS.

PART II.

### NATURE AND THE BIBLE.

THE FIRST CHAPTER OF GENESIS A LITTLE OPENED.

41. The Infinite fills all things, and can neither be increased or diminished. No finite being can conceive of Him as He is in His Infinity; therefore in representing Him to finite minds, He must be represented by finite things. This state of the case being fully known and appreciated, no detrimental results ensue, but for Him to be represented in finite language, to the ignorant, distorts, and misrepresents His mind and actions. It is from the same causes and poverty of language that philosophers, even of the present age, say the sun rises and sets or goes down, when they do not believe literally what they say. They talk of the moon's ascending and descending nodes, where up and down exist not. They say "this is a hot day," when they mean the state of the weather. "That is a black man," when the color of his skin only is meant. So throughout our communications one with another. Let us then approach the Bible with a little of the same honest charity as men, had as they are, grant to each other every day, and whether in or out of the body, among Spirits, uncharitable criticism must cease, and wisdom with consolation, would soon take the place of ignorance.

42. It was necessary that the Bible be written so that its language should be suited to the tastes of externally minded men in the infant and childhood states of the race. This was necessary that they might understand it, or it could have been of no use to them. Thus were left wholesome exercises to promote succeeding developments to prepare men to see a little under the very outside crusts of things. Necessarily the Infinite was represented to those external finite men, as an external finite man, as we now tell children of "the good man away up in the sky," but what harm does this do, to such as get to know He is no such thing? What harm comes of one telling his neighbor "the sun rose at six this morning, provided the neighbor knows a mere figure of speech was used? The ignorant alone are injured, who believe the appearance to be a reality, as many of this day do, if they be not very dishonest. Let the ignorant then be informed, and not condemn the one who made the expression in conformity to necessary usage.

43. The Infinite, (good as we profess to believe Him to be) by His immutable laws of Nature, from causes developed effects, thus destroyed Heculeanum and Pompeii. To narrate this event in Bible language, according to the usage of the times, it would stand thus: And Jehovah said, "Destroy Heculeanum and Pompeii, with all their inhabitants from before my face, for it repenteth me that I made them." This is the Bible language of that event. Again, and Jehovah said to the angels (Spirit messengers) of death, "Go to the earth and destroy one million of its inhabitants by cholera and other pestilence, for their wicked indulgences have come up before me."—2 Sam. xxiv. 15, 16, 17. So again Jehovah said to his messengers, "Guide the white men to America. Let them flourish there in agriculture, arts and commerce, and be a great people on that fat soil of mine, so that more souls may be produced there, to be forever happy and to praise my name, than can exist on the same soil, under the modes of savage life. In order to do this, let the red men be civilized if they will, but if not, let them be driven from that land, for white men's souls are as good before my face as red men's souls, and my goodness urges that they who can produce the most souls to be happy forever should have the use of those abundant means of propagation." We have said enough for this time, as the above is sufficient to show such as wish to exhibit their ingenuity at condemnatory criticism, that they can find ample scope for the exercise of their unenviable powers, among the results of Nature's laws, which are the actions of the Infinite, "speaking louder than mere words." Before our work shall be done, we hope to be able to show,

All partial evil, universal good.

All discord, harmony not understood.

44. Some object to the Bible, because they say it asserts that the world was created in six days. Of twenty-four hours each? No; for by the same rule, they might say it was made in one day, from Gen. ii. 4. This means one general state of creation, as does Gen. i. 1. This is a suitable introduction to what follows it, as that from Gen. ii. 4, is to that which succeeds, which gives a more amplified account than is in chapter i. All which we shall better explain in due time. That introduction in Gen. i. 1, short as it is, tells more than all the introductions to all other books. Under the terms "Heaven" and "Earth," it tells us that the internal Spiritual and really useful Universe, was developed by the same law of order that the material or prospectively useful Universe was developed. That is, both the economies of the Spiritual Kingdoms, and of the material Kingdoms, are alike Natural, and not to be counted mysterious. We know them to be so, and that as soon as man can receive truth, and use rightly, such information, both will be alike open to his admiring mind, &c.

45. Day is a general term, used in the Bible, and elsewhere, to designate state, irrespective of time. Such is the "day of judgment;" the "day of affliction;" the "day (state) of disobedience;" Gen. ii. 17, and about forty other kinds of states, all couched under the term day and days, which are

never used to denote time, unless a direct reference is made to it, or to night, as there is in Gen. i. 4th, 14th, 16th and 18th verses. So men use the same words when they say, the days of Luther, the days of the revolution, the day of grace, the day of good things, the day of small things, &c. Referring to the ravages of the cholera, it is said that the year 1833 was a day of distress, and 1849, a day of affliction, also that the fall of 1781 was, in the United States, a day of rejoicing.

46. These states, one and all, have their "evenings," or their more imperfect or darker parts, and their "mornings," or more perfect and brighter parts; such was the fall of 1781. That day of rejoicing had its evening or darker part, when hopes and fears mingled. That evening state was succeeded by the "morning," or more bright part, when fears were dissipated by the surrender of Cornwallis. In respect to this expression: "And there was an evening and there was a morning, the first day" or state, six times repeated, it not only means as above, in reference to each state of development, through which creation passed, but it most especially refers to the material and Spiritual Universes, being both developed through similar states, by the same law of order, as before said. "And there was an evening," a state of development of the material Universe; and "there was a morning," a state of development of the Spiritual Universe, and both together, a state (day) of creation. To the development of the seventh state, no such expression was applied, for that state was all morning or Spiritual, as the material Universe came to the end of its development in the bodies of men in the sixth state, and "evening" could proceed no further than material developments, &c.

47. The sixth state of creation was the seventh state of the material substances, for there was the fundamental or universal material before the formation of globes commenced. God is said to have rested on the seventh day (state) of creation, and so He did, and does, as He had then endowed His creation with a rational mind, by which that endowed creature forever, to all eternity, might progress in love, wisdom, use and felicity towards the Infinite. He had then no higher gift to bestow upon creation, and is not inaptly represented as "resting, desisting," or abiding there, for He had prepared a house or tabernacle, in which He could and does dwell, that might be better and better furnished and furnished to endless state. He had "GIVEN TO MEN the power to become the sons of God." John i. 12, Gen. vi. 2, Rev. xxi. 7, &c. No wonder He is said to have "rested," or "desisted," from His labor, when His labor was crowned with such a development as this! so high that the Infinite could not bestow a higher upon any finite being, if it were only seen, properly scanned, and appreciated.

48. That the six states of development, and one of rest, should be represented in the representative religion of the Jews, was perfectly right, and consistent, very especially as the same seven states of development are represented in everything that we think, say or do, as is evident from what has been herein presented, for all small things are images and representatives of the great, greater and greatest. The seventh state of creation is as high as the Artificer of the Universe can imprint His image, and no higher can any finite artist carry his work. It may not then seem strange to minds elevated into the plane of true rationality, if such periods as seven days of twenty-four hours, among embodied Spirits, and the seventh state of progression, should be held in most sacred remembrance, even in the higher spheres. Finite minds can progress only in proportion as they let more and more of the order of development descend through the spheres into them. After the seventh state is given, man must co-operate with his Creator, in freedom, &c.

49. It is only by getting more and more into the true order of development, within themselves, that men can more and more become the sons of God. That is, by letting the same order that developed the Universe, the ships, &c., develop the Spiritual Universe in each. The same as developed the material Universe of his material body which was by refusing the unsuitable, the low, coarse, and appropriating the suitable, the fine received from above, as has been simply explained. Spiritual things are placed before him in states of confusion, as food in the stomach, or trees in the forest, and if he will co-operate so as to allow the Great Artificer to work in him, immediately and immediately, there will be produced a most beautiful material and Spiritual ship, rigged, manned and sailing; or house, finished, furnished and inhabited by Himself, and by His holy Spirit messengers, who inhabit Heaven, and also the Seraphim and Cherubim who fly above the Heavens! &c. Will not such a form be really and truly a son, a work, an emanation from God? a true image of Himself? not only as to external form, but as to internal life? The way is opening most beautifully to man now.

50. Yes, indeed, and those who entertain the idea that none but low Spirits can communicate with man, know little of men, or of Spirits, and still less of the order of that Infinite, who could not if He would, and would not if He could, open the Spiritual world for one kind of Spirits alone to manifest themselves. What the Infinite does, is infinitely done, and a door made for the passage of one kind of Spirits is a passage for all kinds. A medium is a medium, and as a medium merely, is alike to both good and bad, holy and holy, pure and impure Spirits, and hence the necessity of such guards of goodness, truth and purity, in the medium, that bad, false and impure Spirits have no affinity for, and for which good, true and pure Spirits so love, that they may stand around the door, nestle in that breast, and live in that house, for its eternal guard and protection. These, and these alone, are safe. The Lord is in, and with His Holy Angels, for He is the Holiness in them, and they as true brethren, associate with those lower than themselves for their elevation.

51. Is that guide to truth, of which some vainly talk, and which they call "intuition," anything more than the whisperings of associate Spirits? Does not intuition tell the Mahometan to hold the Koran sacred? and the Catholic to attend mass? and also infidels to abuse the Bible? May not the intuition of our medium tell him to sustain it with all his might? Are not the seraphim, the cherubim, the prophets and apostles, all yet in Spirit land? May it not be supposed possible if not probable, that they are yet busy, and take a lively in-

terest in correcting, explaining and sustaining what was (from the Infinite, as developed in Nature) written through and by them as well as it could then be written? Who will say they ought not, and therefore cannot? Let us see, for surely if they ought, they can and will do so by teaching those below them, even to men.

52. It is one, and only one, of the beauties of the dawning dispensation that the minds of men, as well as their bodies, may be set free from those external restraints, with which in the infancy, childhood and youthfulness of the race it was necessary to bind them. They need not be much longer enslaved, provided the means now descending in and among them, shall be truly appreciated. Our mission is, to set truth before them in rational light, and thus lead them to the elevation of their own and independent rational faculties. This will promote their elevation, if anything will.

53. Under these views, we give the name of our medium only, to our readers. We wish to leave their minds in perfect freedom to adopt or reject what we say, from each one's own rational convictions, for or against our views, without any impetus or hindrance, by the mention of the names by which we were known upon earth. Whether those names were either high or low, noble or ignoble, of good or of bad report, among our contemporaries, should not influence them. Truth, if truth we write, will be sufficiently its own sponsor in all truly honest minds, to satisfy the lovers of truth. These seek and teach truth for its own intrinsic worth, and those seeking it honestly, will find it.

54. We, too, are mediums for those above, and better informed than ourselves, who, prompted by their love for man, received through mediums from the Fountain of Love, have given us a portion of it, which excites our industry in teaching men the way to life eternal. Truth is truth, through any medium, and as we are all mediums and monitors in true order, the name of one medium in the chain, as a mere name, is as good as another. The name of our mundane medium is necessary to furnish the means of approach to us. We, therefore, give the name of him who holds our material pen. We will also say of him that he is wholly, and for years has been, and forever to come, we trust, will be, dedicated and devoted to the cause of truth, as we, and those above us, see it. He is, however, kept in freedom. True freedom is in the love that any intelligent being feels for the condition he is in, be that what it may. Our medium loves his condition, and is therefore free in it. He knows he is, and loves to be like a pipe merely, which, though it cannot refresh thirsty souls itself, can be the means of conveying water to them, and also be itself cooled and refreshed by the passage of the water through it, &c.

55. We keep our medium perfectly conscious in his entranced states, that he may be benefited, as others of the audience, by what is said. This is of advantage to us, as it is easier for us afterwards to revive things already in his memory, and thus reaffirm things "brought up, both new and old," than it would be to give him matter of which he has no knowledge. Thus we "bring things to his remembrance," agreeably to the Savior's words. We also cause him frequently to speak in the first person, singular number, that the audience may lose sight of his condition, and give its undivided attention to the subject.

56. We are neither owners, patentees nor vendors of the truth. We "freely give what we freely receive." Let it be spread broadcast over the earth for the good of the Lord's kingdom. Who will join with and aid our medium in this movement?

We wish to publish weekly, if circumstances admit. Boston, January 21, 1854.

### ILLUSTRATIONS OF PART II.

No. 44, & 1. Not only the first verse, but the whole of the first chapter of Genesis, is the most admirable production that has been presented to the minds of men. More could not be said in the same amount of matter. The whole law of development is here most beautifully laid down, even to the most superficial observer, who has a mind sufficiently elevated to see its glories. It goes back even to that state which by some is called chaos, but which was the farthest possible remove from our understanding the term, and gives to man the very fundamental impetus toward such a knowledge of order as is designed to be his eternal blessing. No. 34.

2. The Infinite, as He is in Himself, can neither approach to, nor be approached by, any finite being or thing, because no finite thing be as any, the least proportion, to that which is infinite. Finities, forever multiplied, cannot reach infinity. Hence it is plain, that the Infinite, as he is in Himself, cannot speak in audible language so as to be heard, or read by men. It from hence most contentfully follows, that all that has been written, that is understood as having been said or spoken by an Infinite, is only such in appearance, (No. 42.) and that thus we know that the first chapter of Genesis was given to men through finite mediums, as nearly the exact truth as it was possible to give through imperfect, because finite, monitors, imperfect mediums, and written in an imperfect finite language. The chief wonder is, that it is such a wonderful production as it is.

3. The Word of God, which is an abstract, epitome, abridgement, or parallel of the laws of Nature, for all that is from the One Infinite is in one order, must have within its foldings, seven degrees, as Nature itself has, each rising higher and higher, one above another, as do the seven kingdoms of Nature, from gravity up to reason. These degrees above degrees, or as we might say, degrees within degrees, can no more be seen or scanned by impure and ignorant men, than those who for the first time might see nuts, could, from the external appearance of them, be led to conclude, that within those rough shells, exist nutritious and delicious kernels, and within those kernels the form or quality, with power (under proper conditions) of growing into a great tree, having the power of conceiving and bringing forth thousands of just such nuts! No. 46, & 1. In the animal man of the 6th state of creative development, were concentrated all principles of the Universe, and in him were assembled more of the principles of harmony than in any and all other forms together. [See No. 4, III.] This great assemblage of all the principles or minute divisions, dust of the Universe, was innocently trans-

lated "dust of the ground." Man was created from the departments and divisions of the whole fundamental. He was thus an "image" and a likeness. Spiritually, he had the power to propagate, with sensation, instinct, and appetite—qualities amply sufficient for his sustenance—a finely developed body, from all divisions of the material Universe, with more power and elevated senses than all others, he could better scan or criticize things than all other animals; and was thus, even in his animal state, well entitled to the blessing of being the centre, highest, and lord of creation; and thus be in an image and after a likeness of his Creator, who is himself the Centre of all.

2. The last step was in the seventh state, to "finish the work," by granting to this animal man, not anything material, but merely the power to scan, criticize, and to compare purely Spiritual relations finitely, as the Infinite himself can infinitely. This crowned the whole: nothing higher could be given. The animal creation had been endowed with the "breath or soul of life." Gen. i. 20—that is, the life of creation. The rational man had not only this, but to his soul was added the life of the Creator, to the animal life of the creature; so that into his nostrils was breathed the breath or soul of life. Gen. ii. 7.

3. Rational man can thus see, perceive, criticize relations, as well as things. (No. 1, and III. a.) He could now, and not before, understand the relations of agriculture to crops: of crops to eating, and of eating to subsistence. Hence, in this seventh state, and not before, "there was a man to till the ground."

No. 48, m. 1. In the Infinite there are infinite relations, and thus He is very science itself; for all sciences are the relations of things, and the relations of relations, to each other. These are all Spiritual and of God; for "God is a Spirit." There is one science that is most especially the image of the Infinite and of creation, and that is the science of numbers. The Infinite is ONE, or the Grand Unit, from which all things are. So in numbers we have one unchangeable unit or one, from which all numbers are. This one or unit can neither be multiplied nor divided, but in every condition is the same unchanged, undivided unit, whether applied to things as halves, wholes, singly or numerously.

2. All numbers are combination arrangements of, or relations, to this one or unit, from which all numbers are, as the creation is from the One Infinite or Unit; and the same order exists in the development of all other numbers from one, as in the development of creation from the alone, self-subsisting, unchangeable Unit. Thus we have as much, and the same science in the order of "Creations, Subversions, Redemptions, and Harmonies, and their Relations," as we have in the combinations of numbers, of material things; and the one can be told by the other; for the development of Creation from the Centre, Primary, and Fundamental UNIT, proceeds by the same law as the development of numbers from the primary, fundamental one. The application of numbers to the calculation and exhibition of Spiritual things, we shall call Spiritual Arithmetic.

3. Each and every science and thing that is in or belongs to the material Universe, which is the body of the Spiritual, has in it a correspondential soul of the Spiritual, which belongs to the Spiritual Universe. Arithmetic, as usually taught in the schools of earth, is applied to material things, but the Spiritual application of that science to Spiritual things is the soul or life of the use of that science. The use of it usually known, is applied to calculations of the things of which material things are the fundamental, but Spiritual arithmetic will apply to any thing of which the Infinite Himself is Fundamental.

4. Divine order or Science is unchangeable, for they are the rules or laws by which the unchangeable Infinite does all His work. He can never arbitrarily act, out of, or in contravention of, His own Order, which is infinite in wisdom, the soul of which is Infinite Love; therefore, even could it be supposed possible, there would be no necessity for such a change. All things are ordered infinitely right, and any change would inevitably be a deterioration. Therefore, as divine order, both internal and external, are the same, or the developments, both Spiritual and material, are under one unchangeable law, relations can, by Spiritual Arithmetic, be calculated as they have been heretofore, as they are now, and will be hereafter, ad infinitum.

No. 48, n. 1. After any man has reached the seventh state, it has come to its destiny as a thing, and must then become a means or medium for the development of other things, and thus aid its Creator in the further developments necessary to sustain creation in its integrity, for creation is sustained by a continued activity of the same creative power that brought it into existence, as he who repairs a worn out or damaged machine, does it by the same rules and efforts under which he made it at first, as far as the repaired parts are concerned. See Lemma 1.

2. Every machine, after its artificer has brought it to its seventh state of development, must itself go to work in developing something else, so that by its means creation can progress in development. In the same relation do all creations stand to the Creator, as mediums or aids in the furtherance of development.

No. 49, a. 1. This state of apparent confusion is the same that is commonly understood by chaos, while yet it is a state of most perfect order, even in the order of the Infinite. (Nos. 26, 44.) It is the first fundamental or primary state of all movements, from which, in progression, things are, in due course of order, developed. It is as the trees of a forest, or digested food in the stomach, from which "to select the suitable and refuse the unsuitable." (No. 32.) Every state is such; were it not so, neither progress nor proper forms could exist. Had we, in the selection of our food, to eat as many kinds of food as there are kinds of repairs necessary in the human body, and put each kind into a different stomach, to repair each particular part, we could never select or parcel out our food, and still less could all our lives supply time, nor our intellects discrimination enough, for the purposes of eating alone!

2. It is hence easily to be seen that that which we call chaos or confusion is nothing short of perfect order, so as to render creation and progression possible, for without it, to create a world, a tree, or the body of an animal, would have been impossible, as would have been the maintaining of those

forms which is by perpetual creations or re-creations. (No. 48, n. 2.)

3. Here then is the necessity of placing Spiritual or mental things before the minds of men, in apparent confusion, that the suitable may be chosen and the unsuitable rejected, that a proper form of harmonious varieties might exist in minds as well as in bodies. If truths are presented to minds faster than they can be digested and properly appropriated, they become gorged like surcharged stomachs, which are the just correspondents of surcharged minds; the person becomes sick of truth, and disgorges it, and perhaps becomes an infidel to truth, and very especially if his mind is weak and dyspeptic. Sometimes giddiness of mind, resembling nightmare, may take place, and the state be called insanity. Surfeits of truth are as dangerous to the mind, as surfeits of food to the body. Health, order, discretion and temperance are pre-requisites of true mental and physical progress. (See No. 7, and III.)

No. 54, p. 1. This is the great glory of the dawning dispensation, that no one who is taught wisdom, and has given to him the gift of teaching many, can puff himself up in pride and say, "See what great things I have done," and the like. All, in this gloriously dawning dispensation, will be known and acknowledged to be mediums only, taught by monitors unseen, who give to them what they know, and prompt them what to say! and thus they must confess, as did one of old, "But as for me, this secret was not revealed to me, for any wisdom that I have above any living, but for their sakes," &c., Dan. ii. 30. So it must more and more be confessed now. Any one who may think that because he is a medium, that he is better or wiser "than any living," on that account, so far desecrates the trust reposed in him, and robs the Fountain of all Wisdom of His rightful "usury" or reverence. This destroys his own stewardship, which will be taken from him, and given to him who has properly used the inestimable privilege.

2. The medium or mediatorial principle is the "stone cut out of the mountain without hands." It was medium between the mountain and the image, and cut out of the mountain "without hands," as no one can say, "See what I have done!" but all must confess his mediumship, in ascending degrees, up to the "Medium of Mediums." (No. 10.) He publicly confessed that He was a medium, the Son, and sent of the Father. This medium or mediatorial principle, in the vista of the future, was seen to smite the image of heterogeneous humanity on the feet, and to destroy it. It will dissipate all the falsely organized principles of which that image is composed, represented by "the iron, the clay, the brass, the silver, and the gold," and their relations. "It is to break these disorders to pieces together, until they become like the chaff of the summer threshing-floor, and the wind will drive them away so that no place will be found for them. That stone (the medium principle) will then become a great mountain and fill the whole earth, and shall stand forever. God has made known to the king what shall come to pass hereafter." Dan. ii. 35, 44.

New-York, April 3, 1854.

[From the Sacred Circle.]

### LETTER TO A CLERGYMAN.

NEW-YORK, DEC. 23, 1853.

REV. AND DEAR SIR:—I have perused your letter of the 19th with very intense interest; for you have pressed home upon me a thought which had often intruded itself on my mind, and startled me at times not a little. I mean the thought, that as I have accepted the task on which I have entered, under such circumstances that "great must be my influence, so solemn and high must be my responsibility." I have, indeed, often felt the sense of this responsibility, but with such power that I have hardly dared to look boldly and fully at it, lest its magnitude might overwhelm me. And as I progress in the work, and learn day by day, how little I know, and how far, how very far short I must fall of what the work demands, I become more and more humiliated, and more and more conscious of the vast distance there is between me and what he ought to be to whom this task is committed. I am at times almost disheartened at a view of the magnitude of the undertaking, and affrighted at my own presumption in venturing upon it. I am, however, buoyed up by the thorough conviction, imbibed after years of painful labor, that I am right—that I am indeed receiving instruction from an intelligence higher than earth's, and that it is aiming only at the elevation of man. I am sustained by the knowledge that it is not upon me alone that the burden falls, that there are many others called and to be called to the work, gifted far beyond me for its wants, and that with me there is nothing peculiar but the greater responsibility flowing from my position. And I am encouraged amid much ignorance and misconception and the sense of my own unfitness for the task, by the cheering words and the earnest sympathy of candid minds like yours. I have no right to complain: Such encouragement comes to me from all parts of the nation, and not seldom from those of your profession. Believe me, such are highly prized, for they are words from those whose calling has most fitted them to speak on the subject, from those whom I shall be most happy to welcome as efficient co-laborers with me, whose judgment I cannot disregard, and whose approbation I do indeed value. Pardon me for having said thus much of myself. But I was anxious to meet your warning in the same frank and kindly spirit in which it was given, and to invoke a continuance of your kindly regards and your prayers to Heaven that I may be sustained from above in the great work before me; for of myself, how unequal to it am I!

To bring order out of the chaos which surrounds us! To "disrobe this new instruction of its acknowledged discrepancies and absurdities, and so reduce it to a system as to make it reliable," and available to the regeneration of mankind! This is indeed a work worthy the loftiest mind; but it is one to which no man, unaided, is competent. I can, perhaps, do something toward it, and I will try.

There are, however, two difficulties in the way: not only the discrepancies to which you refer, but also the manner in which men, guided and controlled by early education and preconceived notions, read the revelations as given to us in the Bible. The first seems to be inherent in the subject itself. Coming from a source not yet perfect, though made more so than we are; through chan-

nels even less perfect, and to minds far indeed from perfection, how could we expect the revelations to be perfect? What would we do with them if they were? Crucify them, or receive them? Look back eighteen hundred years, and see how the pure doctrines of Christ have been received! Look abroad upon the world as it now is, and see how they stand! The wisdom would be far from divine that should give us a lesson beyond our capacity to understand.

But, besides, the revelations must come to us through an imperfect channel, and can we expect them to be free from its taint? They must come to us through man, for through Nature they have long come in vain. It is thus we get the Bible. They to whom the revelations in that book were made, and they through whom they have been handed down to us, were men of human passions and infirmities. And hence those revelations also have involved the task of reconciling discrepancies, etc. Hundreds of years have rolled on and the task is not yet performed. Must the parallel be complete? And must ages elapse again before the work of reconciling contradictions can be performed? I hope not; but the result is in His hands. Our duty, at least, is plain before us.

There is still another consideration. There were "many other things which Jesus did, the which if they should be written every one, even the world itself could not contain the books that should be written." And we learn from history, that many books that were written of his doings were destroyed when the compilation of the New Testament was made. Now can we safely say, that there were not therein also many absurdities and discrepancies to reconcile so as to reduce it to a reliable system? It seems to me not. It seems to me, as I have already said, that they were then as now inherent in the subject, and that it would be as wise to deny the revelations through Christ, on this account, as to stumble over the incongruities of the present day.

Is there any short way to knowledge in anything? Are we not so constituted by Nature that we must earn knowledge by our labor in order to possess it? What is our life from the cradle to the grave, but one of toil in pursuit of it? And is religion exempt from the law which is thus universal over our being? The truth is, that our anxiety begins when we begin to think for ourselves, to preach and pray for ourselves, and we are tempted to throw off the responsibility by resting upon authority. Like the Jews of old, we crave a command which says "thou shalt" and "thou shalt not," in order to escape the pain, of judging for ourselves. But we cannot thus escape the responsibility which belongs to us in our very nature—that of deciding for ourselves; and in everything which surrounds us, whether it be material or Spiritual, we must judge from the best lights we have. It is so with us in everything else; and by what law is it that religion is exempt from the rule? In religion, as in everything else, the task becomes easier as we advance in knowledge. It is ignorance alone that converts either the Magnetic or the Spiritual Telegraph into a mystery or a miracle. Both are governed by immutable laws, which can be understood by us, and both must be imperfect and be liable to interruptions and imperfections, until we can so learn those laws as perfectly to avail ourselves of them. We may as well doubt the protecting power of God over the elements, because of a storm, as to question Revelation because it is not perfect.

Imperfectly as I have expressed myself, I have, perhaps, said enough to give you a general conception of my ideas on this topic, and I pass to the other, namely, our understandings of the revelations in the Bible. Each sect or denomination of Christians reads the Bible for itself, and some in these days are proceeding so far as to have different translations for themselves; so that, for instance, while the Protestant Book may speak of "repentance," the Romish may call it "penance," etc. And the difficulty is, that when the modern revelations are measured by the standard of the Bible, it is the Bible as each one understands it; and in a vast majority of cases, that understanding of it is founded, not so much on a candid reading of it, as on our preconceived notions, and the ideas of it we have derived in our youth from the instructions which have come down to us from the past. Thus I find the Catholic when he applauds what he regards as a confirmation of his ideas of purgatory and the invocation of saints, condemns, as opposed to the Bible, the doctrine that punishment is not eternal. While the Universalist condemns the whole thing upon precisely opposite grounds. So the Presbyterian will condemn because the divinity of Christ is denied, while on the same ground the Unitarian will applaud; and the Jew condemns because it teaches that Christ was at all inspired. Each goes to the Bible for the ground of his faith, and each in condemning the new Revelation refers to the same book. Is this owing to the Book itself, or to the manner in which our education has taught us to read it? And is there no middle ground, no common platform on which all may meet? No reading of it which may be acceptable to all, and yet consistent with these new revelations?

This is an important question, and one which it seems to me may be answered in the affirmative. But it would be far beyond the limits even of this long letter to answer it here in detail, so that here too I must be content to give only general views.

I conceive these modern revelations to concede that Christ was our Redeemer and Savior. But how? By living, and not by dying! He came to teach, and did teach our duty and our destiny. Our destiny—immortality—not taught by the Jewish dispensation, and our duty—to prepare for it by loving God and one another, on which hang all the law and the prophets. He sealed his testimony by a life of such purity that it seems to us to be divine, and by his ignominious death—thus dying for us. Was it necessary that his nature should be more divine than ours, to effect this object? Could he not teach these important truths, which were to redeem us from the darkness of paganism, without being actually the son of God? And is not every word that he said of himself and of his mission reconcilable with this idea of him as a Savior and Redeemer? Judge you for yourself, for you and you alone, so far as you are concerned, rests the responsibility of a just conclusion.

You will observe that I use the expression "that he said of himself, and of course I do not include











## Poetry.

And Poetry, too, shall lead Her aid,  
Permeating as she stings,  
Scattering o'er your shaded earth  
Sweet incense from Her wings.

[For the Christian Spiritualist.]

### SPIRITUAL UNFOLDING.

New light breaks upon us; it comes down from above,  
From the face of Jehovah, the gift of His grace;  
Distilling like dew, and refreshing as rain;  
As gentle as sunbeams, and as free from all stain.

As pure as the fountains whence wisdom doth flow,  
More profound than arch-angel or seraph can know,  
Where councils as deep as the Eternal God,  
Dissolve at His will, or unfold at His nod.

Deep mysteries of power—intelligence—love,  
Existing beneath us, around and above,  
It comes with communion; though gentle and still,  
As sun fans the tempest, or unlocks the rill.

Every element wakes to music or strife,  
Is the angel of death, or the angel of life,  
New scenes of activity, beauty, delight,  
Unlock higher spheres of being and sight.

All earth is awakened; all heaven in arms;  
Creating new joys, new hopes, new alarms,  
Triumph to the Spirit of harmony—love—  
That man in thick darkness no longer may rove.

Mild the raging of waters, the dashing of spray,  
Keep your eye on the centre, the fountain of day;  
Be steadfast; unshaken, as eternal rock,  
Unmoved by the surges; unharmed by the shock.

Stand clear from the fragments of error and wrong,  
All flesh shall be broken, though valiant and strong;  
All systems of darkness and tumult decay,  
In the fullness of light, the effulgence of day.

But you were not allowed to know any more about it than your father, who lived at the same time, or you ten years ago! You know something about it now, and but very little, because you are only in the foreboding of it, or as it were, a glimpse of the day-star that is about to rise. Have I not been sent forth to you? Have I not told you to give your whole heart to the Lord? What does that teach you? Nothing definite whatever. Have you not been frequently inquiring of me ever since, what you ought to do? Have I not directed you? Have I not said I would continue to direct you to the end of your Natural life? Have you not received me as a messenger from the Lord? Have you not promised to obey my monitions, believing me to be such? Suppose me to be such, then do you not see that there exists a covenant between you and the Lord for the balance of your life?

Now let us suppose that I am really your monitor; that you obey all my monitions to the end of your life; that I really am an angel directed by the Lord, or that I am directed by, and always obey one that is; do you not see then that the Lord has really come to you—that the first state of the church with you is consummated or ended, and a new one has commenced in which you obey the Lord's messenger? Is it not plain, then, that you are now coming into the New Jerusalem, which is to be enlightened by the Lord God and the Lamb himself? Now, I leave it to your experience for the last month, whether you do not feel differently toward all mankind than you did? Tell me whether or not you do not see more clearly what is right and what is wrong for you to think or do?

Medium—Dear Eliza, you know I see and feel differently, and know better every day what is right, and what is wrong for me to do; and why should I not, when I have such a pure, faithful and wise monitor to consult about the matter any moment of either day or night?

Monitor—Do you not see, then, dear father, how much more confidence you can have in your walks through life? Have you now really any thing to do, or to think about, but to keep your resolution strong to obey my monitions, leaving the consequences to the Lord, the source of every monition?

Medium—How could it be otherwise, dear daughter?

Monitor—Then, dear father, do you not see that just as far as you can believe that I am such a messenger as we have supposed, that you are really in the New Jerusalem as far as you love and obey those monitions? That you are now where there is neither sorrow, nor crying, nor pain, (of conscience,) nor death?

Medium—I see it all clearly, my beloved monitor.

Monitor—Do you not see, then, that by the light which has shown you which acts and thoughts of yours are right and which wrong, that there has been a judgment commenced in you, that will continue till every thing unjust and filthy is cast out?

Medium—My Eliza, I do see it most plainly.

Monitor—Then do you not see that you are a little world or microcosm, and the same thing that takes place in your little world, among thoughts and actions, may take place in the world of mankind among individuals, each individual of the world representing a thought or act?

Medium—I do see it most clearly, Eliza.

Monitor—When, my dear father, myriads of Spirits come forth agreeably to Enoch's prophecy, (see Jude 14) and the Lord's prophecy under consideration, as I have come forth to you, or in such a manner as to show the evil and the good to every man and woman, and all obey; do you not see that the New Jerusalem, in the largest form, will have come down out of Heaven from God agreeably to Scripture?

Medium—I see it would be just such a glorious event.

Monitor—Is it not true, too, that those who will not obey will be delivered up to the annoyance of evil Spirits worse than before, to be vexed and perplexed by them?—For depend upon it, the equilibrium will be kept up, and just as far as the obedient shall have better, plainer, and more closely connected monitors to guide their steps, increase their confidence, wipe away tears from their eyes—that is, to bring Heaven down to them, the disobedient will have worse Spirits, more confusion, vexation and suffering. Will there not, then, be a separation, a judgment performed: a setting of the goats on the left, and the sheep on the right?—a gathering of the tares for burning, and the wheat into the barn?—in short, a complete fulfillment of the Lord's prophecy?

Medium—I see it plainly, dear one, but it is said that the Lord was Himself to come with his myriads of holy angels.

Monitor—So He will, but He who is every where present cannot come personally, or like a person. When he appeared personally he was in a state of separation from the Father. He is now in His glorified humanity every where present, and especially in the hearts and lives of all good men and angels. All that is good and true in any and every angel, or any where else, is the Lord Himself. There is no other origin for Love and Wisdom, Goodness and Truth. These are the Lord and the Lord is such; so when angels or good Spirits come forth or descend to the plane of man, as I have told you, the Lord must be with them, or they would be devils. This is the meaning of the Lord's coming with his holy angels, which fulfills prophecy, which you can now see that the state has arrived, and as far as you experience its good effects, the pointing of the prophecies to your state strengthens your faith in the Word, and in the glorious manifestations that fulfill the Word.—You can see that your state has the sanction of the Lord Himself, and supported by his throne, your resolutions to obey the monitor which He has sent to you, are strengthened and confirmed, and will forever be confirmed to all eternity. This is the use of prophecy.

Medium—Glory to the Lord! I experience what you say, and I really cry out, "Great and marvellous are thy works, Lord God Almighty; just and true are all thy ways, thou King of saints." Rev. xv, 3.

Monitor—My father, your ecstasy, with the song of Moses and the Lamb in your mouth, is the fulfillment of that very prophecy! Get the Word and read for yourself, and you will see all that is spoken of there, is just about to become general in the world, as it has now been fulfilled in you! Spiritually in men, and representatively in the earth among men.

But, dear father, you must understand one thing, and make it known in the earth as the Lord, through me, shall direct you. You must be faithful and obedient in this most particularly. It is this:—The devils will be let loose, signified by the seven vials of the wrath of God. The faithful will give all the glory to God, not merely by saying "glory," or any form of words, but by ascribing to Him all that is good and true; not so much by thinking of Him, who is the very essence of Goodness and Truth, Love and Wisdom, as by depend-

ing upon His Word, Himself spoken out, and written down, for men to read, and in which they who have faith and obedience will have confidence in the prophecies of the Word, and in themselves, seeing themselves the fulfillers of prophecy. This inspired and inspiring confidence in the truth and in the virtue of the Word of God, is to God Glory. It is really and in deed to "hallow His name forever."

They who depend on Swedenborg or any other standard of truth and confirmation but the Word itself as first, put a blot between themselves and the Lord, so that they give no glory to Him, and cannot be protected from the seven last plagues of profanation which will come by the agency of bad Spirits and devils. Swedenborg's writings are good, very good, as receptacles of Divine Light from the Word. They are the cups into which much of the wine of the kingdom can flow, and will flow to those who hold the Word and its confirming truths as first and primary of all guides, because it is the voice of God to man. He who puts any trust in any saint or Spirit, without the undeniable testimony of the Word, will be deceived. I need not say whoever thus puts trust in any angel, for angels will not approach any among Christians but those who rely upon the Lord of heaven and earth as revealed in His Divine Word.

### SPIRITUALISM IN CHURCHES.

We give the author of the following, from the Christian Record, the benefit of a more extended circulation. We like to meet occasionally with those men who have advanced sufficiently to admit that even evil Spirits can communicate; soon they will make the inquiry, if evil Spirits can communicate for evil purposes, why cannot good Spirits communicate for good purposes?

The concluding sentence reminds us strongly of the words of the Mohammedan Caliph Omar, when he ordered his General to destroy the Alexandrian Library. "If the books," said he, "contained in Alexandria agree with the Koran they are useless, for the Koran is sufficient; if they teach doctrines contrary to the Koran they are pernicious, and in either case should be destroyed."

BROTHER MATHEWS: What think you of the "Spiritual Rappings" now? We have heard of persons professing religion pretending to be mediums of the rappers. They profess to converse with the Spirits of Apostles, and pronounce some of our worthy ministers hypocrites, who only preach for money. And if such professed mediums should be detected, and found guilty of producing the raps himself, should his conduct be tolerated in the Church of Christ?

REMARKS.—No deception should be indulged in by any Christian, or tolerated in the Church of Christ, and if a brother has been found guilty of such miserable humbuggery as that detailed above, he ought to repent in sackcloth and ashes, and ask forgiveness of his brethren and an outraged community.

As it respects the "Spiritual rapping" humbug, I can say but little, as I know but little that is new saying. I have on two or three occasions witnessed some strange phenomena, in these strange manifestations, which I could not then, nor can I yet account for upon any principle of Natural philosophy with which I am acquainted. I have examined several works upon the subject, and among them the great work of Judge Edmonds; but I am still very far from being satisfied that these manifestations proceed from the Spirits of departed Patriarchs, Prophets, Apostles, and Christians. Indeed, I have not the smallest idea that such Spirits have anything to do with the matter. They have other and more interesting employment. But aside from all other considerations, it is to my mind exceedingly ridiculous to suppose that the Spirits of Paul and Peter, or B. W. Stone, and Dr. A. Wylie, should be rapping to gratify the idle curiosity of thoughtless youngsters, telling them who is to get married next, and who John ——— loves most, and who Molly ——— prefers as a suitor!

But we have pretty nearly satisfied our own mind, by the following facts and reasoning. Taking for granted, that these manifestations are not all deception, but real rappings, proceeding from some invisible agent or agents. Which I am inclined to think is true.

In Scripture history, we read of *demons*, that is, Spirits of dead men—and of their possessing the bodies of living persons, and of such demons being cast out. These demons were intelligent, and could give correct answers, and often did make correct statements. On one occasion, one of these demons, (devils, in common version,) cried out, and said: "I know thee who thou art, Jesus the Son of God, art thou come to torment us before the time?" Again, the Savior says, "when the evil Spirit has gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return into my house from whence I came out; and when he cometh, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there; and the last state of that man is worse than the first." Matt. 12th chap.

We also read of "familiar Spirits," as in the case of the damsel at Philippi, who cried after Paul and Silas, "These be the servants of the Most High God, who show us unto the way of life and salvation." Now this was the truth, though uttered by a wicked demon. Paul turned and cast out the demon. The man in the tombs was possessed of a legion of them, and seven were cast out of Mary Magdalene.

Now we suppose that demons may yet possess the bodies of living persons, and through such agencies as they can command, make those mysterious manifestations, called "Spiritual rappings." And we do protest against Christians, or other sensible people, running after these rappings, and receiving these responses as divine Oracles. The word of God is our rule of faith and action, and Paul says, "if we or an angel from Heaven preach any other Gospel than that which we have preached unto you, let him be accursed." If these demons tell us nothing but what we have in the word of God, it is of no use as a revelation, and if contrary to it, we are not at liberty to receive it.

### A LOVELY INCIDENT.

What parents on reading the annexed extract can fail to reflect on the lessons it suggests? How important that, when the parent has departed, the example left behind may be such as the child can be thankful for! To watch for and train the budding thoughts of an ardent child is one of the noblest offices that father or mother can fill. Truly hath it been said "out of the mouth of babes and sucklings" strength hath been ordained. What could give greater strength to that widowed heart than such a scene with her little daughter.

"She knelt, at the accustomed hour, to thank God for the mercies of the day, and pray for care through the coming night; then, as usual, came the earnest 'God bless dear mother, and—but the prayer was stilled! the little hands unclasped, and a look of agony and wonder met the mother's eye,

as the words of hopeless sorrow burst from the lips of the kneeling child—'I cannot pray for father any more.' Since her lips had been able to form the dear name, she had prayed for a blessing upon it; it had followed close after mother's name, for he had said that must come first; and now to say the familiar prayer, and leave her father out! No wonder that the new thought seemed too much for the childish mind to receive.

"I waited for some moments, that she might conquer her emotion, and then urged her to go on. Her pleading eyes met mine, and with a voice that faltered too much for utterance, she said, 'O, mother, I cannot leave him all out; let me say, thank God that I had a dear father once! so I can still go on, and keep him in my prayers.' And so she always does, and my stricken heart learned a lesson from the loving ingenuity of my child. Remember to thank God for mercies past, as well as to ask blessings for the future.

### THE POVERTY OF PARIS.

It is such facts as are contained in the following article, which should silence those who oppose Spiritualists and Spiritual manifestations, on the ground that they form a new revelation, and that a new revelation is unequalled for the old being abundantly sufficient for all good and practicable purposes.

If a new revelation is unnecessary, it seems to us that a reiteration of the old is loudly called for, and we have faith that the world is being awakened to a consciousness of its deep-seated and death-compelling diseases.

The deep suffering masses of men call aloud from the depth in which they are engulfed, and ask for help that they may be saved from famine and crime; a life all full of bitterness and woe. Will the Christian Churches allow their attention to be withdrawn for a time from the discussion of doctrinal questions and contemplate for a little while the great question of *Man*? We hope they will. We hope to see the preachers soon abandoning abstract discussions, and in the Spirit of their bright Exemplar, unite their strength for the welfare of their brothers.

Paris is gay. It has sunshine—and a good deal of it. It has also poverty, misery, destitution—an immense amount. We hear very little of it, for letter-writers and sight-seers don't note such a correspondent in that city has the following:—

"A thick pamphlet published by the Administration of Public Charity, lets the reader into the terrible secret of Parisian poverty and want. There was, during the year 1853, one person out of every 16 to whom the city was obliged to afford aid. Considerable as this proportion is, it is less than in 1852, when the number of indigents was one out of every 11. 65,264 individuals received, in 1853, assistance from the Bureau of Public Charity; among whom were 4,870 journeymen in various trades; 1,200 water-carriers, 428 chiffonniers, 860 shoe-makers, 357 tailors, 165 coachmen, 118 cobblers, 1,283 door-porters, 150 clerks and penmen. Among the women relieved were, 657 washer-women, 612 chambermaids, 4,279 journeymen, and 3,168 without any special profession. There is only one centennarian in the 65,000. The pamphlet from which I extract these figures, goes into the most curious details upon the ages of these destitute wretches, their sex, their origin, the influence of the trade they follow upon their minds, &c., &c. It is a frightful record of misery, but from its own showing, poverty is gradually diminishing in the city, and the improvement from year to year is perceptible and encouraging."

### LOVE OF TRUTH.

If there is one thing more than any other which we should teach a child, it would be a love of truth. All other things would be worthless without that crowning excellency in human character. Without it, the noblest structure is but a whitened sepulchre. With all qualifications, a man is to be shunned when deficient in this. The beholder may admire a fabric of general beauty and symmetry, but when the seam of falsehood is found running from capstone to base, he will shun the dangerous presence. There are few things more painfully experienced in our intercourse with men, than to feel that they are unworthy of our confidence—that they are not what they seem—that they will betray while they smile—that we tread upon a crater's crest, where all is hollow beneath.

Teach the child to tell the truth—to venerate and love it. Teach him so that whatever wrong he may commit, he will frankly and promptly admit it all. Reward the honest speech. Washington's father was never prouder of his boy than when he acknowledged his falsehood.

A true heart is not beneath every smiling face. A shark may play beneath the water's sunny surface.

### THE TREASURE TROVE.

When Alexander of Macedon was seeking realms to conquer, he met with a people who lived in a very remote and obscure corner, who had never heard of war or conquerors, and who had enjoyed their cottage in profound peace. They met the Macedonian king, and conducted him to the dwelling of their ruler, who received him hospitably, and set before him as a feast, dates, figs and other fruits made of gold.

"What! do you eat gold here?" asked Alexander.

"No, but I imagined thou hast food enough in thine own country, and that it was a desire of gold that led thee forth from it. Why, therefore, hast thou come to us from so far a country?"

"It was not for your gold I came, but I desire to learn your customs," replied Alexander.

"Even so; then abide among us as long as thou wilt."

While the ruler and the Grecian were conversing, two men came in to appeal to the ruler's judgment. The complainant spoke:

"I bought a piece of ground from this man, and when I was digging it I found a treasure. The treasure is not mine, for I purchased only the ground; I never included in the purchase any hidden treasure; but this man who sold me land refuses to receive the treasure from me."

The defendant now replied:

"I am as conscientious as my neighbor. I sold him the ground and everything that might be in it, therefore the treasure is justly his, and I cannot take it."

The ruler took time to understand the case clearly, and then asked one of the parties:

"Hast thou a son?"

"I have."

He inquired of the other, "Hast thou a daughter?"

"Yes."

"So, then, the son shall marry the daughter, and the young couple shall have the treasure as a wedding portion."

Alexander betrayed some emotion.

"Is not my judgment just?" inquired the ruler.

"Perfectly just, but it surprises me," returned Alexander.

"How, then, would the case have been settled in thy country?"

"To own the truth, both the men would have been taken into custody, and the treasure seized for the king."

"For the king!" said the ruler in astonishment; "does the sun shine in that land?"

"Surely."

"Does the rain fall?"

"Of course."

"Wonderful! but are there gentle grazing animals there?"

"There are, and of many kinds."

"Then said the ruler, 'it is for the sake of those innocent animals that the all-merciful Creator permits the sun to shine and the rain to fall upon your land. Ye deserve it not.'"

We give place to the following from the columns of the Gospel Banner, a Baptist organ published in St. Louis, Mo. The appearance of such an article in such a publication, is one of the healthy signs of the times.

Not many years since, all Spiritualists were, in the estimation of the community, either lunatics or impostors; now our editor says of the Spiritualist correspondent, that he is a gentleman, and as such he respects him!—

### WHAT IS SPIRITUALISM?

TO THE EDITOR OF THE GOSPEL BANNER: Dear Sir—In your comments, in the last number of the Banner, on the refusal of the editor of the Western Watchman to publish my reply to his insinuations and charges against me, you speak of me in the following terms, viz:—

"Mr. Stagg is a Spiritualist. As such we have no sympathy in common. We regard the doctrines advocated by that class of men as *pernicious* in their effect, and *delirious* in their origin;" and add, "Mr. Stagg is a gentleman, and as such we respect him."

Now, I am the last man to advocate that which I know or believe to be pernicious in its effect, or delirious in its origin; and it is to these two points that I wish to reply, in order that your readers (many of whom know little or nothing about Spiritualism,) may be enabled to judge for themselves, understandingly, of the truth of your assertions. I have no particular objections to your friends calling me a *delirious* or an *impostor*, if they please; for those words have lost much of their odium with intelligent minds; but I have objections to being charged with advocating doctrines *pernicious* and *delirious*.

In the first place, let me ask, have you ever examined the claims of Spiritualism? If you have not, then is it not reasonable to conclude that your opinion upon the subject is entitled to but little weight? and ought it not to be deemed folly for any one to undertake to write or speak upon matters about which he is ignorant?

[We reply, that we are not entirely ignorant in regard to Spiritualism, either as to its origin or effects. We were in Rochester shortly after it began to attract attention, and remained there till it was treated with almost universal contempt. The meetings of the Spiritualists were characterized by quarrels and disputations, disgraceful alike to the heads and hearts of those who cherished its degrading dogmas. But, that we may not seem unfair, we give place to Mr. Stagg, while he explains what Spiritualism is. We may speak again in relation to this system.]

WHAT IS SPIRITUALISM? which you have been pleased to denominate "*pernicious and delirious*."

1. Spiritualism embraces the same pure doctrines which Jesus taught eighteen hundred years ago, to wit: "Love to God, and love to neighbor as to self." "On these," said he, "hang all the law and the prophets;" and it was "these truths," he declares, that "he came to bear witness of."

2. Spiritualism demonstrates immortality to be a *living reality, instead of a dead faith*. Heretofore this doctrine has only been believed in or hoped for. Now it is *known*, and many before, who, for the want of sufficient evidence, were led to doubt it, have been convinced of its truth, and are now rejoicing with bright anticipations of the future.

3. It demonstrates to us the fact that we can hold sweet and familiar converse with our dear friends who have passed away; as was supposed, never to return.

4. We have the unimpeachable testimony of living witnesses to prove that, through the agency of Spiritual influence, the halt, the lame, the blind, the deaf, the sick of fever, have been restored, like as in the days of the apostles.

5. The Spiritual or Harmonical Philosophy, founded, as it is, upon the immutable principles of Nature, demonstrates to us the existence of a *law of progress*, applicable alike to humanity, as well as to all else which God has formed; by which man, under favorable conditions and influences, is destined to eternal unfoldings. The existence of this law is manifested in its effects upon the mineral, the vegetable and the animal kingdoms, as well as in the progress of the human world—the highest from the lower, or the developed from the undeveloped, being evolved.

6. It enforces upon man the truth of the great law of *cause and effect*—that for every sin committed there necessarily follows its just and legitimate penalty; and that this penalty can only be removed by "*overcoming evil with good*." Hence,

7. It teaches that man is to be saved from sin and its penalties by works of individual righteousness; for, "by the deeds done in the body shall ye be justified, and not by faith."

8. It teaches that to the children of "our Heavenly Father, who causeth the rain to fall upon the evil and the good, and the sun to shine on the just and the unjust," not one single soul shall be lost; but that all will live and enjoy that degree of happiness in the Spirit's home for which their mental and moral conditions qualify them. "In my Father's house are many mansions."

9. It asks us not to believe in the blind creeds and dogmas of men, but addresses itself to the highest faculties of the soul—intuition and reason.

From the foregoing brief synopsis, it will be observed that the beautiful and rational doctrines of Spiritualism not only teach the necessity of living pure and holy lives, in order to attain high and elevated conditions here and hereafter, but it also takes away the sting of death, robs the grave of its victory, and prompts the freed soul to take its upward flight of unending progress through the skies.

If such be "*pernicious and delirious*" in their effect and origin, then I must confess I know not the use of a rational faith in God, immortality, religion, and a pure and consistent life. Touching the Bible and Christ, Spiritualism does not teach the plenary inspiration of the former, nor the divinity of the latter, in the sense that is generally claimed by our orthodox friends. It teaches, however, that Jesus was the highest divine manifestation in the human type, the prophet of what humanity is destined to become when the kingdom of Heaven is established upon the earth; that the Bible contains many great moral and sublime truths, as well as many contradictory and absurd things; that it contains many true prophecies as well as some false ones; that the authors of the various Books composing the Bible sometimes wrote and spoke under inspiration, and sometimes otherwise; that inspiration itself does not necessarily determine that what is written or spoken is true, or that it came from God; but we should fast to that which is good"—no matter from what source emanating.

HENRY STAGG.

### "SOMETHING WILL TURN UP."

How many there are within the circle of every man's society, who govern themselves by this oft-repeated exclamation of Wilkins Micawber, Esq. They feel, if they can wait long enough, that something will occur in their providential history, that will prove a benefit to them.

Hope in a prosperous future is essential to the well-being of man; but when that interferes with exertion, ties up the activity of man, or leads him to wait without effort for the good to come, it is then despair. Despair may engender courage, but this confident expectation that good luck will prevail presently, too often ruins the character.

The world is so constituted that its benefits and blessings must be obtained by exertion. Society is such, that hope without enterprise will be ineffectual, and man will spend his time

"In letting backside into his heels,  
And growing old in drawing nothing up."

In business, he who waits for "something to turn up," will soon find himself feeding on husks. In the great race of Yankee life, it is ruinous for any one to sit a moment by the way-side waiting for "something to turn up," let the hill be ever so steep.

We always feel suspicious of the enterprise and energy of that individual who says that he "will be governed by circumstances" in making up his decisions. He is evidently waiting for "something to turn up." A man of energy governs circumstances, never allows circumstances to control him. He forms his own conclusions and determines them into execution with energy and dispatch, despite the "circumstances" that may exist, and never waits for "something to turn up."—*Hartford Courant.*

### CHARITY—PATENT AND LATENT.

"Please, gentlemen, a small sum in charity," said a poor, ragged wreck of a once mainly being, imploringly, to two of our wealthy merchants who were arm in arm en route for the places of business.

The hand of A. quickly responded to the appeal. B. refused to give. "I never refuse to," said A.; I have not the heart to do it."

"But did it never occur to you that indiscriminate charity is often injurious; that there is a way to give and do good, and another to do evil?" replied B.

Honest John B.'s confidential servant passed just then, but not before receiving a whispered message from his employer. At the next corner A. and B. parted. A.'s soliloquy was, "Ah, that is the popular excuse of want of charity." How strong is the love of money in some minds," and he complacently thought of his own virtue.

"Well met, friend A.," said the mild voice of a quiet Quaker neighbor. "Come up with me and visit some poor sick people in Newman-st., whose sad case has just been reported to me."

"Indeed, Mr. C. I cannot. I must attend to the morning business. I have some heavy shipments to make. Besides, the weather is intolerably oppressive."

My business is also important, but I steal a moment to devote to other duties than money making. But I am detaining you. Good morning," and the worthy Quaker hurried away on his message of love, while the *charitable* merchant, who "had not the heart to refuse," hid him in his counting-room, to while away an hour in reading the news of the morning.

"Well, John," said Mr. B. from the midst of his perplexing business, "what news?"

"Said I sir," replied he; "I found the man at a low drinking room, half drunk and rapidly getting unmanageable. He lives in Newman-st., and his family are suffering from sickness and want."

"Indeed! But I suspected as much. Well, John, we have a little business on hand," said Mr. B.

Honest John's face fairly shone with pleasure, for he well knew that that business was giving a multiplicity of directions to his corps of clerks, Mr. B. departed, confident his orders would be strictly executed. His clerks were noted for integrity and fidelity to his interests. They were all anxious to repay their deep debts of gratitude to their employer, for he had rescued them all from the sore temptations of poverty, and given them many privileges.

A's clerks were all the sons of wealth, placed with him for the sake of business experience, and though they might be honest, he often complained of a lack of energy and interest, that B.'s clerks manifested. But he preferred that class because of the consequent increase of his influence.

Mr. B. and John found the wretched husband at home, and keeping upon his wife and children every indignity, even to personal violence. Attempting to calm his drunken rage only drew upon them his abuse, and finally, in mercy to the family, Mr. B. summoned an officer and had him secured. The pressing wants of the family were then supplied, and afterwards, when reason had again returned, he aided the unhappy man to throw off his shackles of vice which had so long held him captive, by giving him constant employment, and bestowing much watchful care upon him.

"Here, friend B.," said A. one morning, briskly entering his office; "here, sign this subscription for the relief of the sufferers by the fire last night. I've headed it with five hundred dollars. The list will be published, and your house must be represented, of course."

"I shall not sign the paper," said B. coolly and firmly.

A. departed, again soliloquizing upon his neighbor's cupidity and want of feeling.

The list was duly published, and A.'s name appeared in full. But next to his donation there stood accredited \$1,000. The hand, however, was not unknown to Honest John.

"Mr. A.," said a young, industrious and thrifty mechanic, who had the year before started business, "on his own hook." "I have met with a serious disappointment in collecting, which has reduced to the extremity of pecuniary embarrassment. But my affairs stand fair otherwise. If you will loan me a sum to relieve me of this pressure, I will convince you, by the favor to my books, you will be secure, and my referee will preserve me from failure."

"No, I cannot lend you money on such uncertain security," said A. coolly. "Perhaps neighbor B. can aid you."

And neighbor B. did assist him. "Why," said the kind hearted man to himself, "he is a worthy youth, and if I can save him from disaster, what are a few dollars to me compared with the pleasure of doing a good deed. Besides, he is well to do, and but for this unfortunate accident, had made his way safely, as he has convinced me of."

Thus differently did A. and B. spend their lives. As the gentle dew falleth silently and secretly upon the parched flowers, renewing their fading beauty, so, silently and privately, did the considerate charity of B., refreshing many a fainting spirit.

But a love of approbation, rather than innate humanity, loudly applauded A.'s liberality, for the motive was unknown, and this was his only reward.

But a blissful sense of